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A History of the Reformation. By THOMAS M. LINDSAY, Principal, The United Free Church College, Glasgow. Volume I. *The Reformation in Germany from its Beginning to the Religious Peace of Augsburg.* Volume II. *The Reformation in Switzerland, France, the Netherlands, Scotland, and England. The Anabaptist and Socinian Movements. The Counter-Reformation.* With Map of the Reformation and Counter-Reformation (1520-1580). [International Theological Library.] (New York: Charles Scribner's Sons. 1906, 1907. Pp. xvi, 528; xvii, 631.)

DR. LINDSAY'S work marks a salutary reaction in interpreting the Protestant Revolt. While intent on doing full justice to the political and social factors on which Ranke, Janssen, and Bezold have dwelt, the author emphasizes primarily the spiritual aspects of the grand upheaval. It is his thesis that the "Reformation had its roots in the simple evangelical piety which had never entirely disappeared in the medieval Church." Consequently he lays great stress on the "popular and family religious life in the decades before the great revival", and tries to show the "continuity in the religious life of the period" (volume I., preface).

In collecting material Dr. Lindsay has "read and reread most of the original contemporary sources of information." This applies to printed documents, for he seldom if ever cites unpublished sources. He has diverged from the beaten theological track in making much use of poetry, especially of folk-songs. Chronicles he has drawn on to a very limited degree; his use of correspondence and of the Calendars of State Papers is more copious; and in certain chapters, notably in that dealing with "The Church of Henry VIII." he has constructed elaborate if somewhat conventional mosaics. Superfluous material rarely blocks the stream of narrative; the movement is swift, and the current leaps at times from one generalization to another. Though the product of many years of study, the book, it is said, was rapidly written, and its lucidity and swinging style bear out the assertion. It is nothing if not concrete; often so picturesque that one regrets that the plan of the *International Theological Library* excluded the illustrations which would naturally have rounded out a narrative so vigorous.

It is not surprising that the treatise shows the defect of its virtues: there are a number of points, more or less trivial, where a slower pace would have meant a surer footing. To begin with obvious misprints, we suggest the following corrections: *Emerton* (I. 158, note 1); *Euricius Cordus* (I. 255, 517); *Lazarus Spengler* (I. 256, 526); *Bremensis* (II. 3); *Maurenbrecher, Friedensburg* (II. 484, note 1); and Luther's cry, often given as: "O wann wirst du einmal fromm werden und genug tun, dass du einen gnädigen Gott kriegest?" has certainly been tampered with by the printer's devil (I. 427). As for dates:

Thomas de Vio, Cardinal Caietan, lived 1469-1534, not 1470-1553 (I. 232); and the Marburg Colloquy of 1529 is set a month too late (I. 353), as Luther arrived September 30 and departed October 5. The First Helvetic Confession of 1536 is attributed to Zwingli (I. 467, note 1), whereas he died in 1531. The Racovian Catechism appeared long before 1642 (*cf.* II. 473), as it was printed in Polish in 1605 and in Latin in 1609. We must, further, challenge the explanation of "gehobelter Eck" as "Eck with the swelled head" (I. 249), suggesting that it is merely "*Eccius Dedolatus*", in slang phrase, the rough corner (Eck) "polished off". Sundry statements of fact also need revision. By "Cardinal Bonzio" (I. 2) is meant Bonizo, who is listed as a simple bishop. Gabriel Biel, during the years that he was a "celebrated professor" (I. 196) taught not at Erfurt but at Tübingen. The tradition that the Marburg Colloquy took place in the Rittersaal (*cf.* I. 353) is erroneous; it was held in a smaller room, probably near the present office of the Director of the Royal Archives. Cop's Address is unquestioningly attributed to Calvin (II. 98), without mentioning the very serious doubts on this point entertained by many scholars. The remark that excommunication freed Luther from his monastic vows (I. 250) is, to say the least, loosely put. Likewise the assertion that the doctrine of ubiquity is "essential to the Lutheran theory of the Sacrament of the Supper" (II. 4) is open to misconstruction, for it ignores the view taught by Chemnitz and known as *multivolipraesentia*. The statement concerning the attitude of Clement VII. toward bigamy (II. 324 f.) also demands revision. It is perhaps carping to suggest titles that should have been included in the compressed bibliographies which head the various chapters; but certainly the usefulness of the book to students is lessened by the omission of S. M. Jackson's *Selected Works of Zwingli* (New York, 1901), and that excellent aid toward understanding the Council of Trent, the *Symbolik of Loofs* (Bd. I., Leipzig, 1902). The monumental work of P. Fredericq, *Corpus Documentorum Inquisitionis Haereticae Pravitatis Neerlandicae* (The Hague, 1889-1906) surely deserved a niche alongside the venerable Gerard Brandt (*History of the Reformation*, London, 1720), from whom the author draws some stirring anecdotes. Finally, the colored map contained in a pocket in the second volume, valuable as it is for giving an idea of the regions touched by the Anabaptist agitation, generalizes the sixty years' spread of the Reformation (1520-1580) in puzzling, almost misleading fashion.

Turning from detail to weightier matters, we notice that the writer's unusual gift of sympathetic interpretation has its natural barriers. Although no hero-worshiper, he glows instinctively for Calvin, the Huguenots, the dyke-cutting Dutch, above all for William the Silent: in other words for the spiritual congeners of Scotch Presbyterianism. Zwingli he rather disparages, particularly in the matter of his secret marriage (II. 37), whereas a study of the precise stage reached in 1522

by the movement for the marriage of the clergy might have led to a more charitable judgment. His antipathies, which he has usually overcome, are directed chiefly against the persecutors of the Protestants. In estimating the Jesuits he is evidently influenced by Symonds. Though not altogether unsympathetic, the fact that he can assert that the *Spiritual Exercises* of Loyola produced a "prolonged hypnotic trance" (II. 545) sufficiently indicates his attitude.

We have dwelt too long on the defects of an excellent book; many of them are superficial and can be easily remedied. The total impression left by the two volumes of Principal Lindsay is very favorable; they are the best thing we have in English on the subject. They combine scientific worth with literary charm, and will appeal strongly not merely to students but also to the thoughtful layman.

WILLIAM WALKER ROCKWELL.

The Reformation. Being an Outline of the History of the Church from A. D. 1503 to A. D. 1648. By JAMES POUNDER WHITNEY, B.D., Chaplain of S. Edward's, Cambridge. (New York: The Macmillan Company. 1907. Pp. viii, 501.)

WHITNEY'S *The Reformation* constitutes volume VI. of a series entitled *The Church Universal*, of which Mr. W. H. Hutton is editor. By "Church Universal" is not meant Christianity in general or the invisible church, but the Eastern and Western hierarchical ("Catholic") ecclesiastical organizations, the Anglican Church being somewhat illogically regarded as a constituent part of the latter because of the perpetuation in its hierarchy and its formularies of the essential elements of the medieval system. The Anglo-Catholicism of the writer is manifest in the apportionment of his space and on almost every page. His effort "to be fair to all schools of thought and to all the men of the time" has, in the opinion of the reviewer, met with indifferent success. An introduction of fourteen pages touches lightly upon medieval ideals, the papacy, the political and ecclesiastical relations of Italy and Germany, the growth of individualism, monastic revivals, mysticism, the revival of learning, the Brethren of the Common Life, and the Inquisition. There seems little ground for the assertion that Dominic, Thomas Aquinas, and Wiclif (the precise expression is used only of the latter) were the almost impersonal heads of movements, whereas Loyola, Erasmus, and Luther are "personalities above all else" (p. 6). The statement that "no less than fourteen translations of the Bible into High German appeared before the days of Luther" would probably be about correct if "translations" were changed to "printed editions". Of course that number of manuscripts with considerable variations may exist; but it is not likely that so large a number of versions was independently prepared. The author speaks of "Revival of Learning" as "a phrase often used to imply more ignorance on the part of the Middle Ages than they possessed" [*sic*]. To note a tithe of the author's in-